

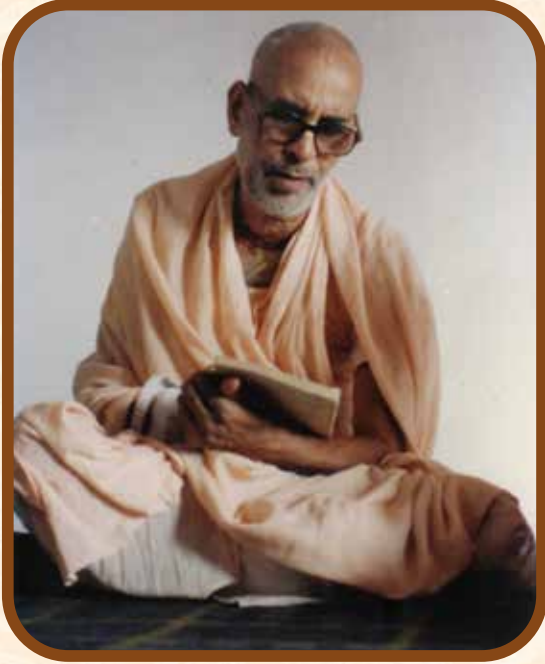
*śrī śrī guru-gaurāṅgau jayataḥ!*

# VAIṢṆAVA CALENDAR 2021-2022 ŚRĪ GAURĀBDA 535

In accordance with the vaiṣṇava-smṛti *Śrī Hari-bhakti-vilāsa*  
and based on *Viśuddha Sārasvata Śrī Caitanya-pañjikā*

(Calculated for Mathurā-Vṛndāvana 27°30'N, 77°41'E, according to the Sūrya-siddhānta)

Prepared and presented by the Gaudiya Vedanta Publication Team  
under the instruction and direction of



*nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata*  
ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA

## DEDICATION

We present this Vaiṣṇava calendar as a humble offering into the lotus hands of our most worshipful *gurudeva, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*.

Throughout his life, he perfectly practised all aspects of Gauḍīya Vaiṣṇavism as enunciated by the six Gosvāmīs of Vṛndāvana and their devoted followers, our Gauḍīya *guru-varga*. He then educated those who took shelter of him, so that the dignified tenets of this devotional science are not lost in times to come.

He specifically ordered the calculation of this Vṛndāvana Vaiṣṇava calendar. To enhance the devotees' understanding of the calendar, some basic elements of its various aspects have also been included herein.

Gauḍīya Vedānta Publications Team

[The following is based on the Bengali *pañjikā*'s preface, written by *nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja* and *Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja*.]

## P R E F A C E

It is by the causeless mercy, instruction, direction and inspiration of our Śrīla Gurudeva, *nitya-lilā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*, that we are able to present this Vaiṣṇava calendar. This calendar proclaims the unalloyed tenets and practices followed by the Rūpānuga Vaiṣṇavas – the one-pointed followers of Śrī Caitanya Mahāprabhu – and it has been compiled in accordance with the line of thought of *jagad-guru om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda*.

In this calendar, the dates (*tithis*) have been calculated in accordance with the tenets of the Gauḍīya Vaiṣṇava Gosvāmīs, that is, according with *Śrī Hari-bhakti-vilāsa*, which states that it is absolutely necessary to consider whether the *tithis* in which Śrī Hari resides (known as *Hari-vāsara*, such as *Ekādaśī*, and *Janamāṣṭamī*), the *tithis* for *vratas* (such as *Cāturmāsya-vrata*, *Ūrja-vrata*) and the appearance and disappearances *tithis* of Vaiṣṇava *mahājanas*, are mixed or pure. “*Pūrvavidhā sadā tyājyā paravidhā sadā grāhyā – tithis* that mix with the previous *tithi* are always to be discarded, and *tithis* that mix with the following *tithi* are always to be accepted” (*Śrī Hari-bhakti-vilāsa*).

Adhering to this idea, we have, to the greatest possible extent, tried to present this calendar without error. Furthermore, by observing in the company of Vaiṣṇavas the appearance and disappearance festivals of Śrī Caitanya Mahāprabhu's associates and devotees and becoming familiar with their sublime life and precepts, one will be inspired to make progress on the path of pure *sādhana-bhajana*.

May the *śuddha* Vaiṣṇavas find this calendar useful and bestow their merciful blessings upon us. This is our prayer at their lotus feet.

# Understanding the Vaiṣṇava Calendar

## Basic Concepts Regarding Śuddhā (pure) and Viddhā (mixed) Tithis

### Determining vrata days in the Gauḍīya Vaiṣṇava tradition

The Gregorian calendar, used by society at large, is a solar based calendar, in which there are seven days in a week and 365 days in a year. One extra day (February 29) is added every 4 years. As a result, on any particular day of the year, the sun is approximately at the same degree in the zodiac. As seen from the earth, it takes one year for the sun to traverse the entire zodiac.

Gauḍīya Vaiṣṇavas use a lunar calendar, which is based on the changing phases of the moon. The system for determining the day to celebrate festivals and observe *vratas* is based on this lunar calendar, which follows the rules for calculation delineated in *Śrī Hari-bhakti-vilāsa*.

### Tithi

There are 360° in the celestial zodiac. The moon is seen traveling against this 360° backdrop of the zodiac. Once every 27.32 days, the moon returns to the same position in the zodiac. The sun is also seen in motion, travelling against this same 360° backdrop. But the sun travels much slower, completing its rotation once a year. Since the moon moves faster, it meets with the sun every 29.53 days – approximately twelve times a solar year. When the sun and the moon are at the same point (degree) in the zodiac, it marks the end of the Amāvasyā *tithi*. Thereafter, every progressive 12° distance of the moon from the sun is the next *tithi*. For example, 0° to 12° is Pratipada *tithi*, 12° to 24° is Dvitiyā and so on, and 168° to 180° is Pūrṇimā *tithi*. Thus on Pūrṇimā *tithi*, you will see that the sun sets in the west and the moon rises in the east around the same time, 180° opposite. From 180° to 192° is the Pratipada *tithi* of the dark fortnight, and so on.

Therefore, a *tithi* is defined as the distance between the sun and the moon against the backdrop of the zodiac. So, 360 degrees divided by twelve means that there are thirty *tithis* per lunar month. This means there are fifteen *tithis* between the end of the Amāvasyā *tithi* (0°) and the end of Pūrṇimā *tithi* (180°). This is the bright fortnight, or the waxing phase, as it grows from a non-existent dark moon to a full moon. This bright fortnight is known as *gaura-pakṣa* or *śukla-pakṣa*. And there are fifteen *tithis*

between the end of the Pūrṇimā *tithi* (180°) and Amāvasyā *tithi* (360° or 0°, as one revolution has been completed). This is the dark fortnight, or the waning phase, as it transitions from a full moon (*pūrṇimā*) to dark moon (*amāvasyā*). This dark fortnight is known as *kṛṣṇa-pakṣa*.

These lunar days, or *tithis*, however, are not of equal length, due to the complex movements of both the sun and the moon in relation to the earth. For this reason, they do not correspond to the days and the nights of the solar calendar. A *tithi* may last from 22 to 26 hours, depending on the speed of the moon, which varies during its orbit as it moves closer to or further away from the sun. That means when the speed of the moon is fast, it can move 12° in a shorter time, and when it is slow, it will move 12° in a longer time.

A *tithi*, or lunar day, may start any time of the day or night. But, as per the Gauḍīya Vaiṣṇava tradition, the *tithi* that is in effect at sunrise is considered the *tithi* for that particular day. Thus, whichever *vrata* is connected with that *tithi* is observed on that day. For example, if Ekādaśī *tithi* ends ten minutes after sunrise, we still consider that day to be Ekādaśī. There are special rules for observing Ekādaśī *tithi*. If Ekādaśī *tithi* starts between *brahma-muhūrta* and sunrise (within 96 minutes before sunrise), it is to be rejected as impure, and fasting is to be observed the following day.

### Global Calculations

A *tithi* begins or ends at the same moment all over the world. For example, if a *pañcamī-tithi* begins at 11 a.m. in time zone 0, then it begins at 4:30 p.m. in the Indian time zone (+5:30). And it begins at 3 a.m. in time zone -8.

The sunrise time, however, varies from place to place, depending on a location's latitude and longitude. Within the same time zone, the sunrise time will differ according to each location. For example, the Navadvīpa sunrise is approximately 40 minutes earlier than the Vṛndāvana sunrise. This difference varies, however, depending on the time of year.

The Gregorian calendar day starts at midnight and ends the following midnight, but the Vaiṣṇava calendar day, or *tithi*, starts at sunrise and ends the following sunrise.

Sunrise to sunrise is approximately 24 hours. Thus, every month at some location in the world, it is observed that a *tithi* that is longer than 24 hours will be present for two consecutive sunrises. It is also observed that a *tithi* that is shorter than 24 hours may not touch a sunrise. That is, it starts after sunrise and ends before the next sunrise. This only happens if a *tithi* starts and ends close to sunrise. If a *tithi*

starts in the middle of the day, this will not happen. It is very location-dependent.

### **Vṛddhi-tithi**

A *tithi* that begins before one sunrise and ends after the next sunrise – thus extending two sunrises – is called a *vṛddhi-tithi*. In other words, a *tithi* in which sunrise occurs twice, thereby occupying two solar days, is a *vṛddhi-tithi*. *Vṛddhi* is a Sanskrit word meaning “expanded” or “increased”.

### **Kṣaya-tithi**

A *tithi* that begins after one sunrise and ends before the next sunrise is called a *kṣaya-tithi*. In other words, during a *kṣaya-tithi*, sunrise does not occur even once. It may not touch any sunrise at all. For this reason, it does not even appear as a day in the lunar calendar. *Kṣaya* means “diminished” or “lost”.

A *kṣaya-tithi*, in most cases, is not considered appropriate for observing any Gauḍīya Vaiṣṇava *vrata* or appearance and disappearance festival.

### **Lunar and solar years, months and tithis**

The lunar year, made up of twelve lunar months, is eleven days shorter than the solar year. As the years pass by, the lunar calendar runs ahead of the actual seasons by days and months. For example, sometimes Vasanta-pañcamī, which usually falls in February, falls in wintery January. To adjust this, an extra month, called *adhika-māsa* or Puruṣottama *māsa*, is added to the lunar calendar every three years, thus aligning it with the solar calendar again.

The traditional names of the lunar *tithis* are as follows, starting from the first day: *pratīpat* (1<sup>st</sup>), *dvitīya* (2<sup>nd</sup>), *tritīya* (3<sup>rd</sup>), *caturthī* (4<sup>th</sup>), *pañcamī* (5<sup>th</sup>), *ṣaṣṭhī* (6<sup>th</sup>), *saptamī* (7<sup>th</sup>), *aṣṭamī* (8<sup>th</sup>), *navamī* (9<sup>th</sup>), *daśamī* (10<sup>th</sup>), *ekādaśī* (11<sup>th</sup>), *dvādaśī* (12<sup>th</sup>), *trayodaśī* (13<sup>th</sup>), *caturdaśī* (14<sup>th</sup>), *amāvasyā* (dark moon), *pūrṇimā* (full moon).

These names are used for both the waning and waxing phases of the moon. The exception is the dark moon and the full moon, of course, as each concludes one half of the month.

In the lunar calendar, the phase of the moon is mentioned, to more clearly identify the lunar day. As stated, the waning phase is called *kṛṣṇa-pakṣa*, or the dark fortnight, and the waxing phase is called *śukla-* or *gaura-pakṣa*, or the bright fortnight. For example, the phase *gaura-pratīpada* refers to the first lunar *tithi* of the waxing phase of the moon, the day following *amāvasyā*.

The names of the twelve months, starting with the first month of the year, are as follows: Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Agrahāyaṇa or Mārgaśīrṣa, Pauṣa, Māgha, Phālguna and Caitra.

Based on scriptural evidence, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda has devised a lunar calendar using the names of Bhagavān Śrī Hari, for the days of the month, the phases, the months, and the constellations. The most commonly known names are those of the months, and they correspond with the previous list as follows: Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣikeśa, Padmanābha, Dāmodara, Keśava, Nārāyaṇa, Mādhava, Govinda and Viṣṇu.

In this lunar calendar, prepared by Śrīla Prabhupāda Sarasvatī Ṭhākura, however, the year does not begin with Vaiśākha but with the day following Lord Caitanya's appearance on the Phālgunī *pūrṇimā*. Therefore, the first month of the Gauḍīya Vaiṣṇava year is Viṣṇu (Caitra). **Each lunar month ends on *pūrṇimā tithi*.** The years are also calculated from the birth year of Lord Caitanya (1486 AD). Thus the lunar year beginning March 2021 to March 2022 AD is 535 Śrī Caitanya era.

### Pure and impure tithis

In *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 24.341-342), Śrīman Mahāprabhu says to Śrīla Sanātana Gosvāmī:

*ekādaśī, janmāṣṭamī, vāmana-dvādaśī  
śrī-rāma-navamī, āra nṛsimha-caturdaśī  
ei sabe viddhā-tyāga, aviddhā-karaṇa  
akaraṇe doṣa, kaile bhaktira lambhana*

*Vratas* such as Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsimha-caturdaśī must be performed on the *aviddhā* (*śuddhā* – unmixed, or pure) *tithis*, discarding the *viddhā* (mixed, or impure) *tithis*. All these should be described. By observing all these *vratas*, *bhakti* is attained and nourished, and if one is not careful to observe them, one will be negligent in executing devotional service and will make many mistakes.

Therefore, Śrīla Sanātana Gosvāmī has stated in *Śrī Hari-bhakti-vilāsa*, “*pūrvaviddhā sadā tyājyā paraviddhā sadā grāhyā* – [For any *vrata*,] if a particular *tithi* happens to be *pūrvaviddhā*, then it is always to be rejected, whereas a *para-viddhā-tithi* is always to be accepted.”

## Pūrva-viddhā and para-viddhā

There are two types of *pūrva-viddhā*: (1) *aruṇodaya-viddhā* and (2) *sūryodaya-viddhā*.

(1) When the *vrata-tithi* mixes with the previous *tithi* during the time of *aruṇodaya*\*, or the *brahma-muhūrta* (generally, within 1 hour 36 minutes before sunrise), it is known as *aruṇodaya-viddhā*.

(2) When the *vrata-tithi* mixes with the previous *tithi* after sunrise, that is, when the previous *tithi* crosses the sunrise and touches the *vrata-tithi*, it is known as *sūryodaya-viddhā*.

To determine an Ekādaśī *vrata*, only the *aruṇodaya-viddhā* is to be considered. To determine any other *vrata*, such as Janmāṣṭamī or Rāmanavamī, the *sūryodaya-viddhā* is to be considered.

These two types of *pūrva-viddhā-tithis* are not acceptable for observing a *vrata*. Therefore, when a *pūrva-viddhā-tithi* occurs, the *para-viddhā* consideration is applicable. *Para-viddhā* means that the *vrata* is to be observed the next day, when the *vrata-tithi* mixes with the next *tithi*.

Śrīla Bhaktivinoda Ṭhākura has said in *Śaraṇāgati*: “*mādhava-tithi, bhakti-janani, yatane pālana kari* – with great care (*yatana*) I observe Mādhava’s holy days (such as Ekādaśī and Janmāṣṭamī), for they are the mother of devotion.

Here the word *yatana* indicates two meanings:

(1) The first meaning of *yatana* is “to take great care to observe *mādhava-tithi* (such as Ekādaśī and Janmāṣṭamī), as per scriptural instructions”. *Śrī Hari-bhakti-vilāsa* (13.14) states: “*upāvṛttasya pāpebhyo yas tu vāso gunaiḥ saha / upavāsaḥ sa vijñeyaḥ sarva bhoga vivarjitaḥ* – the word *upa-vāsa*,” or fasting, refers to staying aloof from all kinds of sinful activities and sense gratification while staying in close proximity to personalities endowed with transcendental qualities – exalted Vaiṣṇavas – or remaining in transcendental service to Bhagavān.”

(2) *Yatana* also means “to take great care to determine and observe the *suddhā* Ekādaśī *tithi* and to discard the *viddhā-tithi*”.

Such carefulness will result in the awakening of *bhakti*.

\* *Aruṇa* literally means “red, ruddy, tawny”, and is also the name of the charioteer of Sūrya, the Sun god. He is thus the personification of the reddish glow of the rising sun. Before the sun appears on the horizon, the Sun god’s charioteer, *Aruṇa*, appears, making the morning sky pinkish. That time thus corresponds with the *brahma-muhūrta*, or the beginning of dawn; in other words, 4 *daṇḍas*, or 1 hour 36 minutes, before sunrise.

\*\* *Upa* means “near to”, or “in the proximity of”, and *vāsa* means “to remain”. Therefore, *upavāsa* means “to reside near Bhagavān and His devotees”



## Determining Ekādaśī tithis

To determine a *śuddhā*, or pure, Ekādaśī, the *tithi* must start two *muhūrtas* [generally, 1 *muhūrta* = 48 minutes] before sunrise. Since the Vaiṣṇava calendar day is counted from one sunrise until the next sunrise, generally a *tithi* is considered pure for the sunrise it touches. But an Ekādaśī *tithi* is considered pure only if it touches *aruṇodaya* as well as sunrise on the same day.

**Thus, for an Ekādaśī *tithi*, the *aruṇodaya-viddhā* consideration is accepted.** In other words, if the *daśamī-tithi*, the lunar day before Ekādaśī, continues into the *aruṇodaya*, or *brahma-muhūrta* period, then even if the Ekādaśī *tithi* starts before sunrise, it will be considered *aruṇodaya-viddhā*, as it has mixed with the previous *tithi*, or *daśamī*, within the *aruṇodaya* time. Thus, such Ekādaśīs are considered impure. Fasting on such days must be rejected and observed the next day instead.

The significance and essence of the above statements from the scriptures is as follows: the foremost consideration is that *śuddhā* Ekādaśī is to be carefully determined, as it takes precedence over other *vratas* (the appearance days of Bhagavān and the appearance and disappearance days of Bhagavān's associates and Vaiṣṇavas), in accordance with one's location, and should be observed with faith.

## Determining Mahā-dvādaśī tithis in this lunar calendar:

There are eight Mahā-dvādaśīs in general. Four of them are *tithi*-based (Unmīlanī, Vyañjulī, Tri-spr̥śā and Pakṣa-varadhini) and the other four are *nakṣatra*-based (Jayā, Vijayā, Jayantī and Pāpa-nāsanī). For this year's Vaiṣṇava lunar calendar calculated for Vṛndāvana, we have come across two *tithi*-based Mahā-dvādaśīs: Vyañjulī and Pakṣa-varadhini. In order to determine these two Mahā-dvādaśīs, we have to first understand the what a *sampūrṇa* (complete) *tithi* is.

## Sampūrṇa (complete) *tithi*

Except for Ekādaśī, if any *tithi* such as Pratipada, Dvitiyā, and so on is present from one sunrise until the next (for sixty *daṇḍas*, one *daṇḍa* equalling 24 minutes), then it is called *sampūrṇa*, or a complete *tithi*. Only if Ekādaśī *tithi* is present four *daṇḍas* before sunrise (that is, from the beginning of *aruṇodaya*, or *brahma-muhūrta*) until sunrise the next day, will it be called *sampūrṇā*. Here it is seen that *sampūrṇā* Ekādaśī pervades two *aruṇodaya* timings. Thus the *ekādaśī-tithi* that simply

is present from one sunrise till the next cannot be called *sampūrṇa*. In order to qualify as a *sampūrṇa* Ekādaśī, the Ekādaśī *tithi* must be present from one *aruṇodaya* till the sunrise of the next day. But even if the Ekādaśī is present before the first *aruṇodaya* or after the sunrise of the next day, it is not an issue.

Now, within the period from the first *aruṇodaya*, or *brahma-muhūrta*, until sunrise the next day, which marks the completeness (*sampūrṇatā*) of Ekādaśī, if any other *tithi* begins, then that Ekādaśī will be *viddhā*. If the *daśamī-tithi* enters that period, then the Ekādaśī will be mixed with the previous *tithi* (*pūrva-viddhā*), and thus the *vrata* must not be observed on that day. And if the Dvādaśī *tithi* enters during that period, the Ekādaśī will be mixed with the next *tithi* (*parā-viddhā*), and the *vrata* should be observed on that day.

### The four types of Mahā-dvādaśīs based on *tithi*

(1) Unmilānī Mahā-dvādaśī: Ekādaśī extends to two sunrises. (Fasting is done on the 2<sup>nd</sup> day.) Dvādaśī, however, does not extend after sunrise.

(2) Vyañjulī Mahā-dvādaśī: After *śuddha* Ekādaśī, Dvādaśī starts before sunrise and lasts till the next sunrise. Ekādaśī fasting is done on the first Dvādaśī “day”.

(3) Tri-sprśā Mahā-dvādaśī: Ekādaśī is in effect at sunrise and Dvādaśī starts after sunrise. But it ends before the next sunrise, and thus Trayodaśī starts before or during the next sunrise. Such a day, touched by all three *tithis*, is called Tri-sprśā Mahā-dvādaśī, and Ekādaśī fasting should be observed on that day.

(4) Pakṣa-var dhinī Mahā-dvādaśī: When the new moon *tithi* (Amāvasyā) or the full moon *tithi* (Pūrṇimā) is *vṛddhi* (crossing two sunrises), fasting is done on the preceding Dvādaśī, which is called Pakṣa-var dhinī Mahā-dvādaśī.

### Break fast (*pāraṇa*) for Ekādaśī and other *vratas*

If the *vrata* is observed on Ekādaśī *tithi*, then one must do *pāraṇa* on Dvādaśī *tithi* after sunrise and before the Dvādaśī *tithi* ends. The first part of the Dvādaśī *tithi* (the duration of the first quarter of the *tithi* if the *tithi* span is divided into four parts) is called Hari-vāsara and is also counted as a *vrata* period. *Pāraṇa* for Ekādaśī must always be done after the first quarter of the Dvādaśī *tithi* has passed. If any portion of the first quarter of Dvādaśī *tithi* exists even after sunrise, one must do *pāraṇa* only after that period is over.

By the story of the pure devotee Śrī Ambarīṣa Mahārāja in the 9th Canto of *Śrīmad-Bhāgavatam*, we understand that one's performance of *ekādaśī-vrata* will not be fruitful if one does not break the fast (*pāraṇa*) at the proper time the following day. Fasts should always be broken during the specified time. For this reason, this calendar lists the specific times for breaking fast.

The same applies to breaking other *vratas* (fasting days). *Pāraṇa* is done the next day, usually before the following *tithi* ends. For example, if fasting is done on Dvādaśī, then *pāraṇa* is done the next day before Trayodaśī ends. If fasting is done on a Navamī *tithi* like Rāma-navami, then *pāraṇa* is done the next day, before Daśamī *tithi* ends. There is one exception to this rule: On Vyañjulī Mahā-dvādaśī, *pāraṇa* is to be done on the second Dvādaśī day, before Dvādaśī *tithi* ends.

Whatever you have fasted from, break the fast with that. For example, if you have fasted without taking water, break the fast with water or caraṇāmṛta. If you have only taken fruits and roots, break the fast with grains.

### **Determining appearance and disappearance days**

For the appearance days of Bhagavān and the appearance and disappearance days of His associates and the Vaiṣṇavas, the *sūryodaya-viddhā* consideration is to be accepted. The *tithi* in effect at sunrise, even if it started less than 1 hours and 36 minutes before sunrise, is acceptable in regard to observing appearance and disappearance days. In other words, generally the *tithi* events should be celebrated when at least one sunrise occurs during that *tithi*.

### **Different locations, different tithis**

According to *Hari-bhakti-vilāsa*, one of the main factors determining the date of a *vrata* is the sunrise time. Since sunrise varies from place to place, the day of a *vrata* may also change from place to place. Therefore, the calendar a person is following should be calculated according to sunrise time in that person's locality.

Accordingly, the calendar made for eastern India (Navadvīpa or Kolkata) may not be same for calendar made for western regions of India (Vṛndāvana or Delhi). This is because sometimes, the dates for Ekādaśī and other festivals may differ, as it entirely depends upon the sunrise times of the location.

## How this lunar calendar is calculated

In this Vaiṣṇava calendar, the *tithis* have been computed using an ancient method known as *Sūrya-siddhānta*, which was accepted and followed by *jagad-guru* Śrīla Prabhupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura. In some places, the dates of the festivals in this Vaiṣṇava calendar may differ from calendars computed using the modern method known as *Dr̥k-siddhānta* and also from calendars based on *smārta* considerations. Furthermore, due to the difference in sunrise time between the eastern and western regions of India, a few *tithis* may also differ. We request the revered Vaiṣṇava readers to not be bewildered by these differences.

## Addressing a difference in a tithi in the 2021-2022 lunar calendar

Below is the reason why a *tithi* in the current lunar year (2021-2022) is observed on different days in eastern (Navadvīpa, Kolkata etc.) and western (Vṛndāvana, Delhi etc.) regions of India.

All *tithi* timings for the following *vrata* are sourced from Śrī Navadvīpa Pañjikā, published by Śrī Caitanya Maṭha, Māyāpura, at the *Yoga-pīṭha* (birth place of Śrī Caitanya Mahāprabhu). They are calculated according to the *Sūrya-siddhānta*, which, as stated above, was followed and accepted by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

## Determining Pakṣa-varḍhinī Mahādvādaśī

If Amāvasyā or Pūrṇimā are *sampūrṇa* (pervading sixty *daṇḍas*, or remaining from one sunrise to the next) and furthermore, if they extend for some time on Pratipada as well, then the Dvādaśī prior to such an Amāvasyā or Pūrṇimā is called *pakṣa-varḍhinī*. One must then observe the *vrata* on Dvādaśī, even discarding *śuddhā* Ekādaśī (if it is there). For Dvādaśī to be *pakṣa-varḍhinī*, two factors are necessary: (1) Pūrṇimā or Amāvasyā must be *sampūrṇa*, lasting from one sunrise to the next and (2) they must somewhat extend (*vṛddhi*) after the second sunrise.

**In Navadvīpa**, on 18 December 2021, Pūrṇimā *tithi* begins at 6:53 a.m. (after sunrise at 6:17 a.m.) and it lasts till 9:04 a.m. (after sunrise at 6:18 a.m. on 19 December 2021). So Pūrṇimā is not *sampūrṇa* because it begins after sunrise. It extends, however, after sunrise the next day, thus only touching one sunrise. Since only one of the above two factors is fulfilled here, the preceding Dvādaśī cannot be Pakṣa-varḍhinī. Thus, in Śrī Navadvīpa, **śuddhā Ekādaśī (Mokṣadā) shall be observed on 14 December 2021**.

**In Vṛndāvana**, on 18 December 2021, Pūrṇimā *tithi* begins at 6:53 a.m. (before sunrise at 7:03 a.m.) and it lasts till 9:04 a.m. (after sunrise at 7:04 a.m. on 19 December 2021). So Pūrṇimā is not only *sampūrṇā*, lasting from one sunrise to the next (or touching two sunrises), but it also extends after second sunrise. Since both of the above factors are fulfilled here, the preceding Dvādaśī in Vṛndāvana qualifies as **Pakṣa-vardhini Mahā-dvādaśī on 15 December 2021**. It must be observed on that day, discarding the *śuddha* Ekādaśī (Mokṣadā) on 14 December.

### **Determining Vyañjulī Mahā-dvādaśī**

In *Śrī Hari-bhakti-vilāsa* (13.268) it is stated:

*dvādaśy eva vivardheta na caivaikādaśī yadā  
vyañjulī tu bhrgu-śreṣṭha kathitā pāpa-nāśinī*

“O best of the Bhrgu dynasty, if only the Dvādaśī *tithi* extends (*vivardhatā*) and not the Ekādaśī *tithi*, [even if it is *sampūrṇa*], such a Dvādaśī is called Vyañjulī, which vanquishes all sins.”

The *pāraṇa* of Vyañjulī Mahā-dvādaśī must always be done within Dvādaśī *tithi*, before it ends, never during Trayodaśī *tithi*. Other types of Mahā-dvādaśī do not have this stipulation.

### **Determining Solar Year and month**

Sankrānti (Sanskrit: संक्रान्ति *saṁkrānti*) means transmigration of the Sun from one Rāśi (constellation of the zodiac in Indian astronomy) to the next. Hence, there are 12 Sankrāntis in a year, since there are 12 Rāśi's.

Each Sankrānti is marked as the beginning of a month in the sidereal solar calendars followed in the Indian states of Telangana, Andhra Pradesh, Tamil Nadu, Kerala, Tulu Nadu region of Karnataka, Punjab, Odisha, Mithila region of Bihar and Nepal. On the other hand, in the sidereal solar calendars followed in the Indian states of Bengal and Assam, a Sankrānti is marked as the end of each month and the day following as the beginning of a new month.

Meṣa Sankrānti (also called Meṣa Sankramaṇa) refers to the first day of the solar cycle year, that is, it marks the beginning of the New Year in the traditional Hindu Solar Calendar. On this day, the sun enters the sidereal Aries, or Meṣa rāśi. It generally falls on 14/15 April.

## Determining Sunrise for Pāraṇa

Note: The Gauḍīya Vaiṣṇava calendar calculations referred to below also refer to Vedic methods of calculation.

Sunrise has great significance in the Gauḍīya Vaiṣṇava tradition. All the *tithis*, or lunar days, in the Vaiṣṇava calendar, start at sunrise [except Ekādaśī which begins at *aruṇodaya* (approximately 96 minutes before sunrise)] and end the following day at sunrise. Also, sunrise is a key factor in deciding the *pāraṇa* (breakfast time) for most of the Ekādaśī *tithis*, and other *vratas*; hence it becomes imperative to ascertain the exact sunrise time for our location.

Often, in different information sources such as newspapers and calendars, some variation is seen in the sunrise and sunset timings for a particular location. This is mainly because the Vedic system of calculation and the modern system of astronomy define sunrise and sunset differently.

Astronomically, the Sun is a star, placed in the centre of the solar system. In Vedic astrology, however, it is considered a planet. Astronomical calculation of sunrise and sunset is observational and thus not used for determining Vaiṣṇava *tithis*. They are measured from the surface of the earth. The Vedic calculation of sunrise and sunset is not observational. It is measured from the centre of the earth and used for astrological purposes.

(1) Astronomical sunrise is when the upper tip of the sun disk is on the eastern horizon (with refraction).

(2) Vedic sunrise is when the centre of the sun disk is on the eastern horizon (without refraction).

(3) Astronomical sunset is when the upper tip of the sun disk disappears below the western horizon (with refraction).

(4) Vedic sunset is when the centre of the sun disk is on the western horizon (without refraction).

Astronomical and Vedic sunrise and sunset timings may vary from anything between three to seven minutes, depending on the time of the year and the location.

The astronomical sunrise time is usually not considered for religious and astrological purposes. Rather, the time when the centre of the sun's disk rises above the eastern horizon is used. In other words,

sunrise is considered to occur only when a full half of the sun is above the eastern horizon, not when the sun's tip is at the eastern horizon. All Gauḍīya Vaiṣṇava festivals are determined according to when the middle of the disk of the sun is visible on the eastern horizon. Thus one must refer the Vedic calendar (*pañcāṅga*) specific to one's particular location to determine the sunrise and sunset timings.

Moreover, while calculating the Vedic sunrise timings, the refraction of the Sun, which makes it visible even when it is below the eastern horizon, is ignored. Vedic sunrise is planetary, that is, the centre of the Earth, as well as the Sun should align with the eastern horizon.

Thus, according to Gauḍīya Vaiṣṇava, or Vedic, tradition, the sunrise time can be calculated as the sum of astronomical sunrise, time taken by the sun to rise half of its diameter and the time taken by the sun to rise further in order to neutralize the refraction effect.

$$\begin{aligned} & \text{Vedic Sunrise} = \\ & \text{Astronomical Sunrise} \\ & \quad + \\ & \text{Time taken by the sun to rise half of its diameter} \\ & \quad + \\ & \text{Time taken by the sun to rise further} \\ & \quad \text{to neutralize refraction effect} \end{aligned}$$

### **Pāraṇa is to be done when the sun has fully risen**

Since, it is not possible for most of us to determine the exact Vedic sunrise of our location – because it is not observational – and since sometimes there is a slight variation of sunrise time given in various Hindu *pañcāṅgs*, it is safest and best to do *pāraṇa* of *vratas* after the complete sun disk is visible on the eastern horizon.

## Restricted and Permitted foods for Vratas

**Restricted foods on Ekādaśī:** Tomatoes, eggplants, cauliflower, broccoli, bell peppers, carrots, bitter melon, green peas, loki, parmal, toroi, green chili, drumsticks, lady fingers, radish, beets, and banana flowers.

- Peas, chickpeas and all types of beans, including products made from beans like papadams, tofu, and tempeh etc.
- All leafy vegetables, like spinach, salads, cabbages, and leafy herbs like parsley, coriander leaves, celery, herbal tea, and curry leaves.
- Grains like millet, barley, farina, quinoa, bamboo rice, wild rice, jungle rice, samo rice, amaranth seed, pasta, rice, corn, and all types of flour made from grains and beans, like rice flour, chickpea flour, urad dahl flour etc.
- Starches from corn or above mentioned grains, and products made from or mixed with these starches like baking soda, baking powder, soft drinks, corn syrup, custard, cake, certain varieties of cream and cottage cheese, certain sweets and candies, and tapioca balls.
- Oils made from grains, soyabean oil, sunflower oil, corn oil, mustard oil, sesame oil, other types of refined oils and products fried in these oils, like fried nuts, potato chips and other fried snack foods. Honey is also restricted.

**Spices used on Ekādaśī:** Black pepper, fresh ginger, pure salt and fresh turmeric, all taken from a new and clean package.

**Spices not used on Ekādaśī:** hing (asofetida), chili, sesame seeds, cumin, fenugreek, mustard, tamarind, fennel, cinnamon, mace, nutmeg, bay leaf, cardamon, cloves, oregano, basil and other leafy spices etc.

**Foods that can be taken on all fast days:** Fruits (fresh and dried), nuts and oils made from nuts and other pure sources, like olive oil, peanut oil, coconut oil, almond oil, and ghee. Potatoes, potato chips, pumpkin, cucumber, squash, lemon, green papaya, green banana, jackfruit, sweet potato, tapioca root, avocado, olives, coconut. Pure milk products.

**Restricted foods during Cāturmāsya:** Tomatoes, eggplants, all beans, soya, loki, parmal, urad dahl, papadams, mustard, sesame and honey.

**Particular foods that are restricted during each of the four months:**

**First month:** No leafy vegetables, such as spinach, salads of all types, cabbages of all types, kale, leafy herbs like coriander, mint, parsley, curry and powdered leafy herbs and teas • **Second month:** No yoghurt.

• **Third month:** No milk. • **Fourth month:** No mustard oil, soybean oil and sesame oil.



## Auspicious and Inauspicious Tithis and Nakṣatras for Traveling

Travel is not recommended on the following lunar days: the sixth (**Śaṣṭhī**), the eighth (**Aṣṭamī**), the twelfth (**Dvādaśī**), the full moon (**Pūrṇimā**), and the new moon (**Amāvasyā**). This applies to both the light and dark fortnight. Traveling is also not advised on the first waxing lunar day of the bright, or waxing, fortnight (**Śuklā Pratipada**).

The fourth (**Caturthī**), the ninth (**Navamī**) and the fourteenth (**Caturdaśī**) lunar days of both fortnights are known as **rktā** (void or meaningless), and are also not good for travelling. Nor are **kṣaya-tithis** (short or decreased lunar days) and **tryaḥ-sparśa-tithis** (*vrddhi-tithis* – which extends to three days).

**Traveling on certain tithis may influence the following outcomes:**

**Kṛṣṇa-pratipada** (first waning lunar day): all auspiciousness

**Dvitiyā**: the path becomes auspicious

**Tṛtīyā**: success

**Caturthī**: murder, confinement, and difficulty

**Pañcamī**: attainment of one's cherished objective

**Ṣaṣṭhī**: disease

**Saptamī**: accumulation of wealth

**Aṣṭamī**: mental affliction

**Navamī**: death [or defamation, a type of death]

**Daśamī**: acquisition of land

**Ekādaśī**: restoration of health

**Dvādaśī**: travel is prohibited

**Trayadaśī**: all round success

**Caturdaśī, Amāvasyā, Pūrṇimā**: travel is prohibited

**Yama-dvitiyā** (the day after Govardhana-pūjā): death

If travel on any of the inauspicious or prohibited *tithis* is unavoidable, as an alternative one can still travel if the following first two categories of constellations (*nakṣatras*) are present at the time of travel.

### **The best constellations for travel**

*Aśvinī, hastā, puṣyā, anurādhā, punarvasu, revatī, śravaṇā, dhaniṣṭhā,* and *mṛgaśīrā.*

### **Mediocre constellations for travel**

*Jyeṣṭhā, mūlā, śatabhiṣā, uttara-phālgunī, uttara-āṣāḍhā, uttara-bhādrapada, rohiṇī, purva-phālgunī, pūrva-āṣāḍhā, and pūrva-bhādrapada.*

### **Prohibited constellations for travel**

*Citrā, svātī, bharaṇī, viśākhā, maghā, ādrā, kṛttikā, and aśleṣā.*

It is stated in the *Samaya-pradīpa* that if one desiring to travel sees, at the time of travel, a cow with her calf, a bull, an elephant, a horse, fire curving to the right, a divine woman, a full pot, a brāhmaṇa, a flower garland, a flag, clarified butter, yoghurt, honey, silver, gold, or white rice, that person will reap auspicious results.

## The Eclipses

The Solar eclipses on 10 June 2021 and 4 December 2021, mentioned in this lunar calendar year will not be visible in India and thus observance of them is not required. The two partial lunar eclipses on 26 May 2021 and 19 November 2021, will only be visible in the north-east regions of India for a short period. So, in the rest of India, observance of them, such as following certain religious rites, rules, regulations, prohibitions, sacred bathing, and giving in charity, is not required.

“According to the *smārta* consideration, the duration of eclipses is impure. During such times, persons who follow these *smārta* conceptions refrain from engaging in activities that are forbidden in an impure state. However, it is essential for the *vaidha-bhaktas*, who are inclined to devotional service, to perform service to the Lord (Deity), as far as possible, at the standard times without considering these mundane customs.” –Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura’s *Patrāvalī*

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja emphasized utilizing the eclipse time to chant *harināma* (*nāma-kīrtana* and *mantra-japa*) and not attend to personal bodily needs, such as cooking, drinking, eating, sleeping, urinating and defecating.



# Month of Caitra – Viṣṇu

Śrī Gaurābda 535

A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa/Tīthī	Date	Month	Day	Festivals / Vratas
Kṛ 08	05	April	Mon	<b>Appearance day of Śrīla Śrīvāsa Paṇḍita</b>
Kṛ 12	08	April	Thur	<b>Fasting for Pakṣavārdhini Mahādvādaśī . Disappearance of Śrī Govinda Ghoṣa Ṭhākura</b>
Kṛ 13	09	April	Fri	Pāraṇa after sunrise and before 10:13 am (Dvādaśī from Thur 04:27 am - Fri 04:21 am – picking Tulasī prohibited)
Kṛ 15	12	April	Mon	Amāvasyā. End of Vikrama Era lunar year 2077
Śu 01	13	April	Tue	Beginning of Vikrama Era lunar year 2078
Śu 02	14	April	Wed	<b>Sri Keśava-vrata begins (offering stream of water to Tulasī and Śalagrama for one month). Meṣa-saṅkrānti. Beginning of the New Solar Year.</b> The solar month of Vaiśākha begins.
Śu 05	17	April	Sat	<b>Appearance day of Śrī Rāmānujācārya.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja
Śu 07	19	April	Mon	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Śu 09	21	April	Wed	<b>Śrī Rāma Navamī (Appearance of Lord Rāmacandra).</b> Fast till noon. Ekādaśī preparations only. Appearance day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Śu 10	22	April	Thur	Pāraṇa after sunrise and before 10:10 am
Śu 11	23	April	Fri	<b>Fasting for Kāmadā Ekādaśī.</b>
Śu 12	24	April	Sat	Śrī Kṛṣṇa's Damanaka-ropana-utsava Pāraṇa after sunrise and before 10:08 am (Dvādaśī from Fri 5:24pm –Sat 3:54pm– picking of Tulasī leaves prohibited)
Śu 30	27	April	Tue	<b>Pūrṇimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa-yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Śyāmānanda Prabhu and Śrīla Vamśī-vadanānanda Gosvāmī</b>

# Month of Vaiśākha – Madhusūdana

Śrī Gaurābda 535

A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	06	02	May	Sun	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja
Kṛ	07	03	May	Mon	<b>Disappearance day of Śrīla Abhirāma Ṭhākura</b>
Kṛ	09	05	May	Wed	Disapp. of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Kṛ	10	06	May	Thur	<b>Disappearance day of Śrīla Vṛndāvana dāsa Ṭhākura</b>
Kṛ	11	07	May	Fri	<b>Fasting for Varuthinī Ekādaśī.</b>
Kṛ	12	08	May	Sat	Pāraṇa after sunrise and before 10:02 am (Dvādaśī from Fri 05:34 pm - Sat 0 6:30 pm - picking of Tulasi prohibited)
Kṛ	15	11	May	Tue	<b>Amāvasyā. Appearance of Śrīla Gadādhara Paṇḍita Prabhu</b>
Śu	02	13	May	Thur	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvāra Gosvāmī Mahārāja
Śu	03	14	May	Fri	<b>Akṣaya-tṛtīyā</b> (according to Vṛndāvana tithi consideration)
Śu	04	15	May	Sat	<b>Akṣaya-tṛtīyā</b> (according to Utkal tithi consideration) <b>Candana-yātrā of Lord Jagannātha begins.</b> <b>Opening of the doors of Śrī Badrīnārāyaṇa Temple.</b> <b>Anniversary day of Śrī Gauḍīya Vedānta Samiti's inauguration in 1941. Śrī keśava-vrata ends.</b> Vṛṣabha-saṅkrānti. The solar month of Jyēṣṭha begins.
Śu	09	21	May	Fri	<b>Appearance day of Sītā-devī, consort of Lord Rāma, and Jāhnavā-devī, consort of Lord Nityānanda.</b> <b>Disappearance day of Śrīla Madhu Paṇḍita</b>
Śu	12	23	May	Sun	<b>Fasting for Mohinī Ekādaśī.</b>
Śu	13	24	May	Mon	Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Sun 02:31am - Mon 00:24 am - picking of Tulasi prohibited)
Śu	14	25	May	Tue	<b>Appearance day of Lord Nṛsiṁhadeva</b> (Fast till dusk. Ekādaśī preparations only)
Śu	30	26	May	Wed	<b>Pūrṇimā.</b> Pāraṇa after sunrise and before 09:59 am <b>Appearance of Śrīla Mādhavendra Purī Gosvāmī and Śrīla Śrīnivāsācārya Prabhu. Disappearance of Śrīla Parameśvarī Ṭhākura. Manifestation day of Śrī Rādhā-Ramaṇa-devajā.</b> Total Lunar eclipse (Visible only in the north-east region of India).

# Month of Jyeṣṭha – Trivikrama

Śrī Gaurābda 535

A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	27	May	Thur	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	05	31	May	Mon	<b>Disappearance day of Śrīla Rāya Rāmānanda Prabhu</b>
Kṛ	11	06	June	Sun	<b>Fasting for Aparā Ekādaśī</b>
Kṛ	12	07	June	Mon	<b>App. of Śrīla Vṛndāvana dāsa Ṭhākura.</b> Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Sun 07:53 am - Mon 09:35 am -- picking Tulasī leaves prohibited)
Kṛ	15	10	June	Thur	Amāvasyā. Annular Solar eclipse (Not visible in India)
Śu	05	15	June	Tue	Mithuna-saṅkrānti. The solar month of Āṣāḍha begins.
Śu	09	19	June	Sat	<b>Disappearance day of Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu.</b>
Śu	10	20	June	Sun	<b>Appearance day of Śrī Gaṅgā-devī, Gaṅgā-daśaharā, Gaṅgā-pūjā. Disappearance day of Gaṅgāmātā Gosvāmī</b>
Śu	11	21	June	Mon	<b>Fasting for Pāṇḍavā Nirjalā Ekādaśī</b>
Śu	12	22	June	Tue	Pāraṇa after sunrise and before 07:39 am (Dvādaśī from Mon 10:05 am - Tue 07:39 am -- picking Tulasī prohibited) Ambuvāci begins from Tue 02:07 pm. (One should not dig earth during this period)
Śu	13	23	June	Wed	<b>Dahī-ciḍā festival of Śrīla Raghunātha dāsa Gosvāmī in Pāṇihāṭī.</b>
Śu	30	24	June	Thur	<b>Pūrṇimā. Snāna-yātrā of Lord Jagannātha</b> <b>Disappearance day of Śrīla Mukunda Datta and Śrīla Śrīdhara Paṇḍita.</b>

# Month of Āṣāḍha – Vāmana

Śrī Gaurābda 535

A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	25	June	Fri	<b>Disappearance day of Śrīla Śyāmānanda Prabhu</b>
Kṛ	02	26	June	Sat	Ambuvācī ends after 2:30 am
Kṛ	05	29	June	Tue	<b>Appearance day of Śrīla Vakreśvara Paṇḍita.</b>
Kṛ	10	04	July	Sun	<b>Disappearance day of Śrīla Śrīvāsa Paṇḍita</b>
Kṛ	12	06	July	Tue	<b>Fasting for Pakṣavarddhiṇī Mahā Dvādaśī</b>
Kṛ	13	07	July	Wed	Pāraṇa after sunrise till 10:06 am (Dvādaśī from Mon 11:03pm – Wed 01:04 am -- picking Tulasī prohibited)
Kṛ	15	10	July	Sat	<b>Amāvasyā. Disapp. day of Śrī Gaura-śakti Śrīla Gadādhara Paṇḍita and Śrīla Saccidānanda Bhaktivinoda Ṭhākura.</b>
Śu	01	11	July	Sun	<b>Cleaning of Lord Jagannātha's Śrī Guṇḍicā Temple.</b>
Śu	02	12	July	Mon	<b>Ratha-yātrā of Lord Jagannātha. (Utkal tithi consideration)</b> <b>Disappearance day of Śrīla Svarūpa Dāmodara Gosvāmī and Śrīla Śivānanda Sena.</b>
Śu	07	16	July	Fri	Herā-pañcamī (Utkal tithi consideration). Śrī Lakṣmī Vijaya
Śu	08	17	July	Sat	Karka-saṅkrānti. The solar month of Śrāvaṇa begins.
Śu	10	19	July	Mon	Disappearance day of Śrīla Prabhu-pāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu	11	20	July	Tue	<b>Fasting for Śayana Ekādaśī (Śrī Hari-śayana). Lord Jagannātha's Return Journey.</b> Appearance day of Śrī Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja
Śu	12	21	July	Wed	Pāraṇa after sunrise and before 10:09 am (Dvādaśī from Tue 4:53pm - Wed 2:31 pm -- picking Tulasī prohibited)
Śu	30	24	July	Sat	<b>Śrī Guru-pūrṇimā. Śrī Vyāsa-pūjā.</b> <b>Disappearance day of Śrīla Sanātana Gosvāmī.</b> <b>First month of Cāturmāsya vrata begins</b> (Fasting from all green leafy vegetables for one month).

# Month of Śrāvaṇa – Śrīdhara

Śrī Gaurābda 535

A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	25	July	Sun	<b>Disappearance day of Śrī Gaurahari's associate Śrīla Prabodhānanda Sarasvatī Gosvāmī</b>
Kṛ	02	26	July	Mon	Disappearance day of Śrīla Prabhupāda's associates Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja & Śrī Śrīmad Bhakti Saurabh Bhaktisāra Gosvāmī Mahārāja
Kṛ	05	28	July	Wed	<b>Disappearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī.</b>
Kṛ	08	01	Aug	Sun	<b>Disappearance day of Śrīla Lokanātha dāsa Gosvāmī</b>
Kṛ	11	04	Aug	Wed	<b>Fasting for Kāmikā Ekādaśī</b>
Kṛ	12	05	Aug	Thur	Pāraṇa after sunrise & before 10:12 am (Dvādaśī from Wed 02:32pm - Thur 04:16 pm -- picking Tulasī leaves prohibited)
Kṛ	15	08	Aug	Sun	Amāvasyā. Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja.
Śu	04	12	Aug	Thur	<b>Disappearance of Śrīla Raghunandana Ṭhākura &amp; Śrīla Vamsidāsa Bābājī Mahārāja.</b>
Śu	10	17	Aug	Tue	Śirṅha-saṅkrānti. The solar month of Bhādra begins
Śu	11	18	Aug	Wed	<b>Fasting for Pavitrāropanī Ekādaśī. Beginning of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā</b>
Śu	12	19	Aug	Thur	<b>Śrī Kṛṣṇa's Pavitrā-ropana utsava. Disappearance day of Śrīla Rūpa Gosvāmī, Śrīla Gauridāsa Paṇḍita and Śrīla Govinda dāsa Paṇḍita. (Śrīla Rupa Gosvāmī Prabhu's Viraha Mahotsava in Śrī Rūpa-Sanātana Gauḍīya Maṭha, Vṛndāvana). Pāraṇa after sunrise and before 10:12 am (Dvādaśī from Thur 00:09 am - Thur 10:00 pm -- picking Tulasī leaves prohibited)</b>
Śu	30	22	Aug	Sun	<b>Śrī Baladeva Pūrṇimā. Appearance day of Lord Balarāma.</b> Fast till noon. Ekādaśī preparations only. <b>End of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā.</b> Rakṣā-bandhana. <b>Second month of Cāturmāsya begins</b> (Fasting from yogurt for one month).



# Month of Bhādra – Hṛṣīkeśa

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Śrī Gaurābda 535  
A.D. 2021

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	23	Aug	Mon	Pāraṇa after sunrise and before 10:12am
Kṛ	08	30	Aug	Mon	<b>Śrī Kṛṣṇa Janmāṣṭamī</b> (Full fast till midnight. Ekādaśī preparations only)
Kṛ	09	31	Aug	Tue	<b>Śrī Nandotsava. Appearance day of Śrīla Prabhupāda's associate ISKCON Founder Ācāryā Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja.</b> Pāraṇa after 09:24 am and before 10:12 am
Kṛ	12	03	Sept	Fri	<b>Fasting for Vyañjulī Mahā Dvādaśī</b>
Kṛ	13	04	Sept	Sat	Pāraṇa after sunrise and before 06:39 am (Dvādaśī from Fri 05:40 am - Sat 06:39 am -- picking Tulasī prohibited)
Kṛ	15	07	Sept	Tue	Amāvasyā.

# Month of Bhādra – Hṛṣīkeśa

Śu = Śukla-pakṣa (waxing fortnight)

Śrī Gaurābda 535  
A.D. 2021

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	08	Sept	Wed	Appearance day of Śrī Śrīmad Gaura Govinda Mahārāja
Śu	04	10	Sept	Fri	<b>Appearance day of Śrī Sītā-devī, consort of Śrī Advaita Ācārya</b>
Śu	07	13	Sept	Mon	<b>Śrī Lalitā-saptamī (appearance of Śrī Lalitā-devī)</b>
Śu	08	14	Sept	Tue	<b>Śrī Śrī Rādhāṣṭamī.</b> No fasting.
Śu	11	17	Sept	Fri	<b>Fasting for Pārśva Ekādaśī.</b> Kanyā-saṅkrānti. The solar month of Āśvina begins.
Śu	12	18	Sept	Sat	<b>Śrī Vāmana Dvādaśī (appearance of Lord Vāmanadeva). Appearance day of Śrīla Jīva Gosvāmī Prabhu.</b> Pāraṇa after the arcan of Lord Vāmanadeva after sunrise and before 07:03 am. (Dvādaśī from Fri 08:35 am – Sat 07:03 am picking Tulasī prohibited)
Śu	14	19	Sept	Sun	<b>Appearance day of Śrīla Saccidānanda Bhaktivinoda Ṭhākura</b> (since Trayodaśī is viddhā). <b>Disappearance day of Nāmācārya Śrīla Haridāsa Ṭhākura</b> Disappearance day of Śrī Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja
Śu	30	20	Sept	Mon	Pūrṇimā. <b>Śrī Viśvarūpa Mahotsava.</b> Sannyāsa anniversary of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja. <b>Third month of Cāturmāsya begins</b> (Fasting from milk for for one month).

# Month of Āśvina – Padmanābha

Śrī Gaurābda 535

A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	02	22	Sept	Wed	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Kṛ	06	27	Sept	Mon	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja
<b>Kṛ</b>	<b>11</b>	<b>02</b>	<b>Oct</b>	<b>Sat</b>	<b>Fasting for Indirā Ekādaśī</b>
Kṛ	12	03	Oct	Sun	Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Sat 08:01 pm - Sun 08:01 pm – picking Tulasi prohibited)
Kṛ	15	06	Oct	Wed	Amāvasyā

# Month of Āśvina – Padmanābha

Śrī Gaurābda 535  
A.D. 2021

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	04	10	Oct	Sun	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu	10	15	Oct	Fri	<b>Vijaya-daśamī. Lord Śrī Rāmacandra Vijayotsava</b> <b>Appearance day of Śrīla Madhvācārya</b>
Śu	11	16	Oct	Sat	<b>Fasting for Pāpānkuṣā Ekādaśī</b>
Śu	12	17	Oct	Sun	<b>Disappearance day of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.</b> Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Sat 07:15 pm - Sun 06:35 pm -- picking Tulasī prohibited)
Śu	13	18	Oct	Mon	Tulā-saṅkrānti. <b>The solar month of Kārtika begins.</b> <b>Offering ghee lamp to the sky for one month begins.</b> <b>Mantra for offering lamp:</b> <i>dāmodarāya nabhasi tulāyām lolayā saha pradīpante prayacchāmi namo'nantāya vedhase</i> <i>(Hari-bhakti-vilāsa)</i>
Śu	30	20	Oct	Wed	Śarada Pūrṇimā. Śārādīya Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. Dāmodara-vrata, Kārtika-vrata, Ūrjā-vrata, Niyama-sevā begins. Disappearance day of Śrīla Murāri Gupta. 53rd disappearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gauḍīya Vedānta Samiti nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja <b>Last month of Cāturmāsya begins</b> (fasting from sesame seeds, sesame oil, mustard seeds and mustard oil).

# Month of Kārtika – Dāmodara

Śrī Gaurābda 535  
A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	05	25	Oct	Mon	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kuśala Nārṣimha Mahārāja
Kṛ	06	27	Oct	Wed	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvāra Gosvāmī Mahārāja
Kṛ	07	28	Oct	Thur	<b>Disappearance day of Śrīla Narottama dāsa Ṭhākura</b>
Kṛ	08	29	Oct	Fri	<b>Bahulāṣṭamī, Appearance day of Śrī Rādhā-kuṇḍa</b> <b>Disappearance day of Śrīla Gadādhara dāsa Ṭhākura.</b>
Kṛ	09	30	Nov	Sat	<b>Appearance of Śrī Vīracandra Prabhu.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja
Kṛ	11	01	Nov	Mon	<b>Fasting for Ramā Ekādaśī</b>
Kṛ	12	02	Nov	Tue	<b>Disappearance day of Śrīla Narahari Sarakāra Ṭhākura</b> Pāraṇa after sunrise and before 08:27 am (Dvādaśī from Mon 09:24 am - Tue 08:27 am – picking Tulasī prohibited)
Kṛ	13	03	Nov	Wed	Offering of lamps to Yama
Kṛ	15	04	Nov	Thur	<b>Amāvasyā.</b> Yama-caturdaśī (since caturdaśī mixes with the previous day). Offering of 14 lamps in Viṣṇu temple <b>Dīpāvalī, ghee lamp offering in Śrī Viṣṇu temple.</b>

# Month of Kārtika – Dāmodara

Śu = Śukla-pakṣa (waxing fortnight)

Śrī Gaurābda 535

A.D. 2021

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	05	Nov	Fri	<b>Go-pūjā and Śrī Govardhana Pūjā in the forenoon. Annakūṭa Mahotsava.</b> Bali-pūjā. <b>Appearance day of Śrīla Rasikānanda Prabhu.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kusuma Śramaṇa Gosvāmī Mahārāja.
Śu	02	06	Nov	Sat	<b>Disappearance day of Śrī Gaura's associate Śrīla Vāsudeva Ghoṣa.</b> Yama-dvitiyā. Bhrāṭṛ-dvitiyā (Bhaiyā Dūjā).
Śu	03	07	Nov	Sun	<b>Disappearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja and disappearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja.</b>
Śu	04	08	Nov	Mon	<b>Disappearance day of Śrīla Prabhupāda's associate ISKCON founder Ācārya Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja</b>
Śu	05	09	Nov	Tue	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhānti Gosvāmī Mahārāja
Śu	08	12	Nov	Fri	<b>Gopāṣṭamī. Disappearance day of Śrīla Gadādhara dāsa Ṭhākura, Śrīla Dhanañjaya Paṇḍita and Śrīla Śrīnivāsācārya</b>
Śu	11	15	Nov	Mon	<b>Fasting for Utthāna Ekādaśī.</b> Bhīṣma-pañcaka begins. <b>Disappearance day of Śrīla Gaura-kīśora dāsa Bābājī Mahārāja.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja.
Śu	12	16	Nov	Tue	Pāraṇa after sunrise and before 09:14 am (Dvādaśī from Mon 08:50 am - Tue 09:14 am – picking Tulasī prohibited)
Śu	13	17	Nov	Wed	Vṛścika-saṅkrānti. The solar month of Agrahāyana begins. End of offering lamps to sky.
Śu	14	18	Nov	Thur	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu	30	19	Nov	Fri	<b>Pūrṇimā. Haimantikī Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. End of Cāturmāsya vrata, Dāmodara-vrata, Kārtika-vrata and Ūrjā-vrata. Disapp. day of Śrīla Bhūgarbha Gosvāmī and Śrīla Kāśīvara Paṇḍita.</b> Partial Lunar Eclipse (Visible only in far north-east region of India).

# Month of Mārgaśīrṣa – Keśava

Śrī Gaurābda 535

A.D. 2021

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	20	Nov	Sat	<b>Beginning of Śrī Kātyāyāni-vrata</b>
Kṛ	05	24	Nov	Wed	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vikāsa Hṛṣīkeśa Gosvāmī Mahārāja
Kṛ	07	26	Nov	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhaktisambandha Turyaśramī Gosvāmī Mahārāja
Kṛ	11	30	Nov	Tue	<b>Fasting for Utpannā Ekādaśī</b>
Kṛ	12	01	Dec	Wed	Pāraṇa after sunrise and before 10:20 am (Dvādaśī from Tue 09:53 pm - Wed 08:11 pm – picking Tulasi prohibited)
Kṛ	13	02	Dec	Thur	<b>Disapp. of Śrī Gaurahari's associate Śrīla Sāraṅga Ṭhākura</b>
Kṛ	15	04	Dec	Sat	Amāvasyā. Full solar eclipse (Not visible in India).
Śu	04	07	Dec	Tue	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja (Since Tṛtīyā is viddhā – mixes with the previous day).
Śu	08	11	Dec	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja
Śu	09	12	Dec	Sun	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu	11	14	Dec	Tue	<b>Śrī Gītā-jayantī (appearance of Śrīmad Bhagavad-gītā)</b> Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kusuma Śramaṇa Gosvāmī Mahārāja
Śu	12	15	Dec	Wed	<b>Fasting for Pakṣavarddhini Mahā Dvādaśī.</b>
Śu	13	16	Dec	Thur	Pāraṇa after sunrise and before 10:30 am (Dvādaśī from Wed 01:32 am - Thur 02:59 am--picking Tulasi leaves prohibited). Dhanu-Saṅkrānti. The solar month of Pauṣa begins.
Śu	30	19	Dec	Sun	<b>Pūrṇimā. End of Śrī Kātyāyāni-vrata.</b>

# Month of Pauṣa – Nārāyaṇa

Śrī Gaurābda 535

A.D. 2021-2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	04	23	Dec	Thur	<b>84th disappearance day of jagad-guru nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda</b>
Kṛ	09	28	Dec	Tue	<b>100th appearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja &amp; 11th disappearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja</b>
Kṛ	11	30	Dec	Thur	<b>Fasting for Saphalā Ekādaśī</b>
Kṛ	12	31	Dec	Fri	<b>Disappearance day of Śrī Devānanda Paṇḍita and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Gosvāmī Mahārāja.</b> Pāraṇa after sunrise and before 07:24 am. (Dvādaśī from Thur 9:35 am - Fri 7:24 am picking Tulasī leaves prohibited)
Kṛ	14	01	Jan	Sat	<b>Disapp. day of Śrīla Maheśa Paṇḍita and Śrīla Uddhāraṇa Datta Ṭhākura</b> (since Trayodaśī mixes with the previous day)
Kṛ	15	02	Jan	Sun	Amāvasyā.
Śu	03	05	Jan	Wed	<b>Disappearance day of Śrīla Jīva Gosvāmī Prabhu</b>
Śu	11	13	Jan	Thur	<b>Fasting for Putradā Ekādaśī</b>
Śu	12	14	Jan	Fri	<b>Makara Saṅkrānti.</b> The solar month of Māgha begins. <b>Gaṅgā-sāgara Snāna. Disappearance day of Śrīla Jagadīśa Paṇḍita.</b> Pāraṇa after sunrise and before 10:42 am (Dvādaśī from Thur 8:37 pm - Fri 10:42 pm -- picking Tulasī leaves prohibited)
Śu	13	15	Jan	Sat	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja
Śu	30	17	Jan	Mon	<b>Pūrṇimā. Puṣyābhiṣeka-yātrā of Śrī Kṛṣṇa.</b>



# Month of Māgha – Mādhava

Śrī Gaurābda 535  
A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	21	Jan	Fri	<b>Appearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī</b> <b>Disappearance day of Śrīla Rāmacandra Kavirāja</b>
Kṛ	05	23	Jan	Sun	<b>Disappearance day of Śrīla Prabhupāda's associate Śrīla Narahari Sevā-vidyāraṇa Prabhu.</b> Appearance day of Śrī Śrīmad Bhakti Vaibhāva Purī Gosvāmī Mahārāja
Kṛ	07	24	Jan	Mon	<b>Disapp. day of Śrīla Jayadeva Gosvāmī (ṣaṣṭhī is kṣaya)</b>
Kṛ	09	26	Jan	Wed	<b>Disappearance day of Śrīla Locana dāsa Ṭhākura</b>
Kṛ	11	28	Jan	Fri	<b>Fasting for Ṣaṭ-tilā Ekādaśī</b>
Kṛ	12	29	Jan	Sat	<b>Appearance day of Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja.</b> Pāraṇa after sunrise and before 10:44 am (Dvādaśī from Fri 08:27 pm - Sat 06:05 pm -- picking leaves prohibited)
Kṛ	15	01	Feb	Tue	<b>Maunī Amāvasyā. 101th Appearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.</b> <b>Śrī Vyāsa-pūjā Mahotsava</b>

# Month of Māgha – Mādhava

Śrī Gaurābda 535  
A.D. 2022

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	05	06	Feb	Sun	<b>Vasanta-pañcamī of Śrī Kṛṣṇa.</b> <b>Appearance day of Śrī gaura-śakti Viṣṇupriya devī,</b> <b>Śrīla Raghunātha dāsa Gosvāmī,</b> <b>Śrīla Raghunandana Ṭhākura and Puṅḍarīka Vidyānidhi</b> <b>Disappearance day of Śrīla Viśvanātha Cakravartī Ṭhākura</b> and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Viveka Bhārati Gosvāmī Mahārāja Śrī Sarasvatī Pūjā.
Śu	07	08	Feb	Tue	<b>Appearance day of Mahā-Viṣṇu avatāra Śrī Advaita Ācārya</b> Fast till noon. Ekādaśī preparations only
Śu	08	09	Feb	Wed	Pāraṇa after sunrise and before 10:42 am
Śu	09	10	Feb	Thur	<b>Disappearance day of Śrīla Madhvācārya</b>
Śu	10	11	Feb	Fri	<b>Disappearance day of Śrīla Rāmānujācārya</b>
Śu	11	12	Feb	Sat	<b>Fasting for Jayā or Bhaimī Ekādaśī.</b> Appearance of Śrīla Keśava Bhārati
Śu	12	13	Feb	Sun	<b>Śrī Varāha-dvādaśī . Appearance day of Śrī Varāha deva.</b> Pāraṇa after the worship of Śrī Varāha deva after sunrise before 10:42 am. (Dvādaśī from Sat 4:20 pm - Sun 6:23 pm – picking Tulasī leaves prohibited) Kumbha-saṅkrānti. The solar month of Phālguna begins.
Śu	13	14	Feb	Mon	<b>Śrī Nityānanda Trayodaśī. Appearance day of Lord Śrī</b> <b>Nityānanda.</b>
Śu	14	15	Feb	Tue	Pāraṇa after sunrise before 10:35 am
Śu	30	16	Feb	Wed	<b>Māghī Pūrṇimā. Śrī Kṛṣṇa's Madhurotsava</b> <b>Appearance day of Śrīla Narottama dāsa Ṭhākura</b>

# Month of Phālguna – Govinda

Śrī Gaurābda 535

A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	19	Feb	Sat	<b>124th appearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gauḍīya Vedānta Samiti nitya-līlā praviṣṭa orṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja</b>
Kṛ	05	21	Feb	Mon	<b>148th app. day of jagad-guru nitya-līlā praviṣṭa orṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Tḥākura Prabhupāda.</b> App. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Gosvāmī Mahārāja. Disappearance of Śrī Śrīmad Gaura Govinda Svāmī Mahārāja
Kṛ	06	22	Feb	Tue	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	12	27	Feb	Sun	<b>Fasting for Vijayā Ekādaśī</b>
Kṛ	13	28	Feb	Mon	Pāraṇa after sunrise and before 10:36 am (Dvādaśī from Sun 6:32am - Mon 4:21 am -- picking Tulasi prohibited)
Kṛ	14	01	Mar	Tue	<b>Śrī Śiva-rātri vrata</b> (Ekādaśī preparations only)
Kṛ	15	02	Mar	Wed	Amāvasyā. Pāraṇa after sunrise and before 10:35 am
Śu	01	03	Mar	Thur	<b>Disapp. day of Śrīla Rasikānanda Prabhu, Śrīla Jagannātha dāsa Bābājī Mahārāja and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja</b>
Śu	09	12	Mar	Sat	<b>Accepting vow for Śrīdhāma Navadvīpa Parikramā in Śrī Navadvīpa</b> (Parikramā from 13 March to 17 March)
Śu	11	14	Mar	Mon	<b>Fasting for Āmalakī Ekādaśī.</b>
Śu	12	15	Mar	Tue	<b>Disappearance day of Śrīla Mādhavendra Purī and Śrīla Hṛdayānanda Gosvāmī .</b> Pāraṇa after sunrise and before 10:25 am. (Dvādaśī from Mon 10:47 am - Tue 12:03 noon picking Tulasi leaves prohibited)
Śu	30	18	Mar	Fri	<b>Śrī Gaura-pūrṇimā. App. Day of Śrī Gaurāṅga Mahāprabhu</b> (Fast till moonrise. Ekādaśī preparations only). Holī

Śrī Gaurābda 535 ends

# Month of Caitra – Viṣṇu

Śrī Gaurābda 536

A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa/Tīthī	Date	Month	Day	Festivals / Vratas
Kṛ 01	19	Mar	Sat	Pāraṇa after sunrise and before 09:46 am. <b>Festival of Śrī Jagannātha Miśra.</b> Śrī Gaurābda Year 536 and Vikrama Era Year 2079 begins with months ending on pūrṇimā.
Kṛ 08	25	Mar	Fri	<b>Appearance day of Śrīla Śrīvāsa Paṇḍita</b>
Kṛ 11	28	Mar	Mon	<b>Fasting for Pāpamocanī Ekādaśī.</b>
Kṛ 12	29	Mar	Tue	<b>Disappearance of Śrī Govinda Ghoṣa Ṭhākura</b> Pāraṇa after sunrise and before 10:18 am (Dvādaśī from Mon 04:18 pm - Tue 02:38 pm – picking Tulasī prohibited)
Kṛ 15	01	April	Fri	Amāvasyā. End of Vikrama Era lunar year 2078. Each month of this lunar year ends on amāvasyā.
Śu 01	02	April	Sat	Beginning of Vikrama Era lunar year 2079. Again, the months end on amāvasyā.
Śu 05	06	April	Wed	<b>Appearance day of Śrī Rāmānujācārya.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja
Śu 07	08	April	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Śu 09	10	April	Sun	<b>Śrī Rāma Navamī (Appearance of Lord Rāmacandra).</b> Fast till noon. Ekādaśī preparations only. Appearance day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Śu 10	11	April	Mon	Pāraṇa after sunrise and before 10:10am
Śu 11	12	April	Tue	<b>Fasting for Kāmadā Ekādaśī.</b>
Śu 12	13	April	Wed	Śrī Kṛṣṇa's Damanaka-ropana-utsava. Pāraṇa after sunrise and before 10:08 am (Dvādaśī from Wed 2:29am - Thur 2:48am – picking of Tulasī leaves prohibited)
Śu 13	14	April	Thur	<b>Sri Keśava-vrata begins. (offering stream of water to Tulasī and Śalagrama for one month).</b> Meṣa-saṅkrānti. <b>Beginning of the New Solar Year.</b> The solar month of Vaiśākha begins.
Śu 30	16	April	Sat	<b>Pūrṇimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa-yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Syāmānanda Prabhu and Śrīla Varnśī-vadanānanda Gosvāmī</b>

# Some Glories of Śrī Tulasī-devī

(Compiled from Śrī Hari-bhakti-vilāsa)

**tulasī-rahitām pūjām na grhṇāti sadā hariḥ  
kāṣṭham vā sparśayet tatra na cet tan nāmato yajet (7.263)**

Śrī Hari never accepts worship without tulasī. If tulasī leaves are not available then one can use tulasī wood. In the absence of tulasī wood, one should worship Him by uttering the name of tulasī.

**varjyaṁ paryuṣitaṁ puṣpaṁ varjyaṁ paryuṣitaṁ phalam  
na varjyaṁ tulasī-patram na varjyaṁ jāhnavī-jalam (7.291)**

[In worship,] the use of stale flowers and fruits is prohibited, but tulasī leaves and Gaṅgā water, even if stale, are never prohibited.

**saṅkrānty-ādau niṣiddho’pi tulasya-avacayaḥ smṛtau  
paraṁ śrī-viṣṇu-bhaktes tu dvādaśyām eva neṣyate (7.353)**

According to the Smṛti śāstras, picking tulasī is forbidden on saṅkrānti and so on [meaning the new moon, full moon, Dvādaśī and Sunday]. However, it is only on Dvādaśī that the devotees of Viṣṇu do not pick tulasī.

**dr̥ṣṭā spr̥ṣṭā tathā dhyātā kīrtitā namitā śrutā  
ropitā sevitā nityaṁ pūjitā tulasī śubhā  
navadhā tulasīm nityaṁ ye bhajanti dine dine  
yuga-koṭi-sahasrāṇi te vasanti harer gr̥he (9.126–127)**

Whoever serves (does bhajana of) tulasī through the nine acts of—daily seeing her, touching her, meditating upon her, praising her, offering obeisances to her, listening to kathā about her, planting her, serving her and worshipping her, will reside in Śrī Hari’s abode for up to thousands and millions of yugas\*.

\* Śrī Hari’s abode is Śrī Vṛndāvana dhāma and Śrī Navadvīpa-dhāma. Tulasī devī’s mercy gives the opportunity to constantly reside in Śrī Hari’s dhāma to perfect our bhakti.

**tṛṇāni tulasī-mūlāt yāvanty apahinoti vai  
tāvātīr brahma-hatyā hi chinnatty eva na saṁśayaḥ (9.165)**

To the extent that one pulls out grass from around root of the tulasī plant, to that extent he will destroy the sin of killing a brāhmaṇa (brahma-hatyā). There is no doubt about this.

**śirasī kriyate yais tu tulasī-mūla-mṛttikā  
vighnāni tasya naśyanti sānukūlā grahās tathā (9.185)**

For those who place dust from the root of the tulasī plant on their forehead, all obstacles are destroyed and the stars becomes favorable.

**tulasī-mṛttikā-lipto yadi prāṇān parityajet  
yamena nekṣitum śakto yuktaḥ pāpa-śatair api (9.184)**

If at the time of leaving the body, a person is smeared with the dust from the root of the tulasī plant, then even if he has committed hundreds and hundreds of sins, Yamarāja is unable to glance at him.

**tīrthaṁ yadi na samprāptaṁ smṛtir vā kīrtanam hareḥ  
tulasī-kāṣṭha-dagdhasya mṛtasya na punar bhavaḥ (9.196)**

Even though a person may not have resided at a holy place, or has not performed kīrtana of Śrī Hari or remembered Him, if, after death, he is cremated with fire coming from the wood of tulasī, he will not have to take birth again.

HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE  
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE

## Books by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

- Arcana-dīpikā
- Beyond Nīrvāṇa
- Bhagavad-gītā
- Bhajana-rahasya
- Bhakti-rasāmṛta-sindu-bindu
- Bhakti-rasāyana
- Bhakti-tattva-viveka
- Brahma-saṁhitā
- Bṛhad-bhāgavatāmṛta (Vol. 2.1)
- Butter Thief
- Caitanya Mahāprabhu –  
The Original Form of Godhead
- Camatkāra-candrikā –  
A Moonbeam of Complete  
Astonishment
- Dāmodarāṣṭakam
- Discerning the True Sentiments  
of the Soul
- Distinctive Contribution of  
Śrī Rūpa Gosvāmī
- Essence of All Advice
- Essence of Bhagavad-gītā
- Fearless Prince
- Five Essential Essays
- Gauḍīya Gīti-guccha
- Gaura-vāṇī-pracāriṇe
- Gift of Śrī Caitanya Mahāprabhu
- Gīta-govinda
- Going Beyond Vaikuṅṭha
- Gopī-gīta
- Guru-devatātmā
- Happiness in a Fool's Paradise
- Harināma Mahā-mantra
- Harmony
- Hidden Path of Devotion
- Impressions of Bhakti
- Jagannātha Ratha-yātrā
- Jaiva-dharma
- Journey of the Soul
- Kṛṣṇa – the Lord of Sweetness
- Letters From America
- Mādhurya-kādambinī
- Maharṣi Durvāsā & Śrī  
Durvāsā-āśrama
- Manaḥ-śikṣā
- My Śikṣā-guru and Priya-bandhu
- Nāmācārya Śrīla Haridāsa Ṭhākura
- Navadvīpa-dhāma-māhātmya
- Navadvīpa-dhāma
- Nectar of Govinda-līlā
- Our Eternal Nature
- Our Lasting Relationship

- Pinnacle of Devotion
- Prabandhāvalī
- Prema-pradīpa
- Prema-samputa
- Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā
- Rāga-vartma-candrikā
- Rāya Rāmānanda Saṁvāda
- Saṅkalpa-kalpadrumaḥ
- Secrets of the Undiscovered Self
- Secret Truths of the Bhāgavatam
- Shower of Love
- Śikṣāṣṭaka
- Śiva-tattva
- Ślokāmṛtam
- Ślokāmṛtam-bindu
- Soul of Book Distribution
- Śrī Rādhā – Our Supreme Shelter
- Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī –His Life and Teachings
- To Be Controlled by Love
- True Conception of Guru-tattva
- Ujjvala-nīlamanī-kiraṇa
- Upadeśāmṛta
- Utkalikā-vallarī
- Vaiṣṇava-siddhānta-mālā
- Veṅu-gīta
- Śrī Vraja-maṇḍala Parikramā (2007, 2008, 2009, 2010)
- Way of Love
- When Kindness and Compassion Take a Form
- Rays of The Harmonist (magazine, 26 Issues)

